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ETHNOLOGICAL NOTES AND QUERIES.

Wandering Tradesmen—Pelasgians.—In communications to the Ethnological Society I have referred to the propagation of iron and metallic mining and metallurgy by wandering tribes, referring to the Khalubes, and in modern times to the Gypsies.

My friend Von Halin, *Reise*, 43, refers to the bands of wandering masons among the Albanians in the present day. According to his ethnological theory the Albanians are possible descendants of the Pelasgi (*Albanesische Studien*, vol. i). He goes to the extent of attributing to the Albanian alphabet a direct ancient descent from the Phœnician, in which I am not prepared to concur with him. Von Halin suggests that their possible ancestors, the Pelasgians, were also during a part of their career wandering masons, and were thus employed to construct great works at Athens and elsewhere.

At present in Asia Minor the wandering masons are Rhodians and inhabitants of other islands. It is a curious circumstance, that among forty or fifty thousand Turks in Smyrna, exercising many trades, there are no masons. There are Turkish wallers in the country. The larger Greek population of Smyrna may also be said to be deficient in masons, as they are supplied by the wanderers.

In a work just published (*Researches in the Highlands of Turkey*, vol. i, page 389) the Rev. H. Fanshawe Tozer, M.A., speaks of the wandering tribes of European Turkey, of men who exercise a regular trade, and yearly migrate with a view of obtaining occupation, returning to their homes at a fixed season. He enumerates the people of the Dibra in Albania as famous carpenters and woodcutters. The Bulgarians migrate as reapers. The Wallachs supply charcoal and lime burners. To these I would add in Asia Minor the Yurucks as woodcutters and charcoal burners. There are also lime burners. The Gypsies are iron workers. The Ynrubs and Gypsies alone can be accompanied by women. The Albanians wander over the empire in Europe, Asia, and Africa as guards.

The Turkish Impersonal Var.—What is called by Viguier and other Ottoman grammarians an impersonal verb, as *var*, is by our countryman Mr. Redhouse, stuck into a note, in which he denies that it is such, and says it is “rien autre chose que la combinaison des deux défectueux avec le verbe régulier olmak précédés des adjectifs *var*, existant, etc.” (*Grammaire Ottomane*, p. 140). Now what for our great Osmanlee authority Redhouse, becomes an adjective, is by the authority on the Tartar languages—Mirza A. Kasem Beg—also made the subject of a note, and declared to be a present participle, as a challenge to orientlists. (*Grammatik der Türkisch-Tatarischen Sprache*. German translated by Dr. Zeuker, p. 100). I believe I am justified in offering an explanation of this anomaly by identifying it with the Georgian verb to be, *war*,—I am,—the true root of which is *ar*. Something may be said for and against, but there is too much resemblance between the Georgian tongue and the Turco-Tataric to

render such a proposition improbable or irrelevant. Whether this suggestion has been made by that great comparative grammarian of the Turanian languages, Bryan Hodgson, I do not know. No one has a complete set of his works, I believe, and I cannot dig such a remark out of the scattered fragments I have. The connections of the Turanian (?) group are of great importance.

Name for Woman and Wife.—In Georgian there is a rare type for woman and wife. There it has taken another form *Kali*, but the preferable form is *dedakatzi*—motherman. The word is also exceptional in its shape, and this may also be taken as a type of its antiquity, for it is composed of two words in a crude form, as in English, instead of one of the words being, according to Turanian practice, in a possessive form.

It is dangerous to theorise on single examples without experience, and therefore my remarks only go to the extent of suggestions for inquiry. It would appear as if *kali* were newer than *katzi*, and that *katzi* and *kali* are newer than *deda*—mother. To give another and perhaps truer hypothesis, the words for men and women in this class became of distinct application later than that for mother or father. I have already suggested that the words for mother and father must in some cases have been indistinctly applied at one time, as they are interchanged in various languages. The general evidence is that the word for woman is not of the same antiquity in most languages as that for man.

As to *kali*, although in Georgian it is applied to women and wife, it is also applied to girl.

32, St. George's Square, 30 May, 1869.

HYDE CLARKE.

Folklore of Greece, Asia Minor, and Albania.—In continuation of my former observations, I have lately succeeded in procuring further materials for the fairy tales of Asia Minor. Besides what I contributed to the *Griechische und Albanesische Märchen* of Von Hahn, I have now identified in an Asiatic form a considerable number of his forms and obtained others. The chief results are these:—the identification of Albanian and Anatolian forms; the extension of the Hellenic area to Asia Minor; the consequent further connection of Albanian and Asiatic forms; further examples of Indian forms; further examples of Germanic forms. In my opinion the accumulation of such facts does not point to or strengthen an assumption of Indo-European or Aryan origin of folklore, but rather to an older and non-Aryan origin, for which further investigation will afford us evidences.

HYDE CLARKE.

Names of Months.—There is a list of months in ancient Armenian, which gives Sum as one name. Where can this be found? QUERIST.

Ligurians.—It has been suggested there was a Ligurian population in Britain (T. W. Wilson). Are these Ligurians represented by any of the lower western Irish types? This is worthy of investigation.

R. E.